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ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

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THE DRAMA OF THE WEST

Public Trials

CONFERENCES between Western and Russian Statesmen tend not to be conferences at all but public trials before world opinion. Each side puts the other in the dock and belabours it for its various shortcomings. The tendency to adopt the trial technique is more obvious with the Russians; they have nothing really to confer about; Western capitalism is in decay and is to be eliminated as soon as possible. Political tactics might dictate putting up with Western ways as long as is convenient, but sooner or later they must vanish, and nothing should be done, by way of agreement, to prevent their demise. There is, in fact, a great debate taking place between Russia—and the powers she represents—and the West. It is about liberty and material welfare. During the past half-century, either practically or theoretically the control of social forces has been put into the hands of the masses. In the West, in nearly every country, the franchise has been extended to include every adult person; in Russia and Central Europe the control of the state has been seized by men who declare they represent the masses and make a cult of doing so. The old form of aristocratic or middle-class control has gone for ever. It is within this drama of mass control that the great debate is taking place. Give us—demand the masses—full employment and a rising standard of life. And their political power is such that unless the demand is incorporated in all the activities of the state the state becomes unstable.

The Mass Mind and Liberty

The answer of Communism to the modern mass need is to try and meet it, but at the expense of personal liberty. The mass-mind is forced into a condition from which all the correct answers are given to every question from authority. Authority determines the question, decides the answer, and the automatic response is expected from the mass-mind. No one in the West can know the secret reaction of the masses to this technique, or more particularly the free spirits among them. On the surface it would seem that physical welfare, to be obtained from the sacrifice of spiritual liberty—that is the liberty to be a free thinking man in an organised society—is temporarily worth while. But no one in the West can know; perhaps few in the Communist countries can know. Liberty, for itself, is perhaps not understood until it has been sacrificed, or the right to it bartered away—and then the spiritual conditions of its death are such that few consciously recognise its going. The resurrection takes place again, but through every sort of travail.

A far greater social experiment, indeed drama, is taking place in the West. It is the effort to create a society which shall give to every citizen material welfare and at the same time preserve—and create—personal liberty. It is an infinitely greater task than anything being attempted behind the Iron Curtain. It is more beset with peril, because it calls upon profounder spiritual reserves. It is far easier under stress of crisis to create a social ant-heap—as the life of any community in time of war will prove—and call it a society, than to build upon the voluntary co-operation of individuals. It is the latter experiment the West is attempting to make. It is being made under every pressure of a changing environment, and under continuous threats of a mighty armed power which wants it to fail. Will the effort succeed?

Faith and Experience

No one can know. But faith based upon experience can say much. The late Karl Mannheim, a great sociologist who died too soon, has expressed this faith and given the facts of experience, in a new work, edited after his death by two friends. (*Freedom, Power and Democratic Planning*, Routledge and Kegan Paul, 25/-, edited by Hans Gerth and Ernest K. Bramstedt. Dr. Bramstedt is a member of the Brixton Unitarian Christian congregation.) The book is a Primer for the Third Way, neither the way of unrestricted capitalism or totalitarian control. It seeks to learn from what has happened during this generation. The dagger placed at the heart of Western society was not the second great war, it was the mass unemployment of the thirties. It was six million unemployed in Germany who brought Hitler to power, ten million who threatened stable life in America, two million who debilitated Britain and momentarily caused her to lose faith in herself. The second great war was the consequence of the social collapse of the thirties. Modern society in the West cannot sustain such economic disasters and live.

A New Social Vision

Obviously they must be brought under control. The West must find techniques to master and prevent them. Under any circumstances this demands some form of social planning. No political dogma need be created out of this. The "free enterprise" of America is not as "free" as some people imagine; it would be a disaster for America and the West if it were. It is demanded of the citizen that he sacrifices a little liberty consciously and willingly, in order to gain a greater one. This is the way of all advancing civilisation. The liberties to be sacrificed should be discussed by free people and never given up until they have been brought under the examination of debate. The greater liberty is to be found in a voluntary democratic society in which the guiding rule is each for each (within the realities of human nature), with each giving freely what he ought to give, with no infallible dictators telling him what he ought to do. This is the grand experiment of the West. Mannheim's book provides guidance and illumination for it. It assumes a dynamic, free-thinking, free-choosing society, in which physical welfare is the foundation of and not the alternative to spiritual freedom.

The great adventure before the West lies in the spiritual awareness of this great ideal. It is involved in religion. It may yet well be that a far greater vision of man's welfare will be forthcoming from the West than elsewhere.

MORALS AND INTELLECTUAL INTEGRITY

THE VOICE OF YOUTH

"In times when I feel that all that makes for the dignity, honour and the true value of man is in such great danger, so threatened on all sides, what we go on living for, what gives a reason to our life is precisely the knowledge that there are some young people—however few and from whatever country—who do not sit back, who keep intact their moral and intellectual integrity and protest against every totalitarian slogan, every movement that seeks to bend, to control, to subjugate thought, to weaken the soul; it is the knowledge that they are there, these young people, that they are alive, they, the salt of the earth; it is precisely that which sustains our confidence, we the old; it is that which permits me, who am already so old, to face death without despair.

"I believe in the value of the small nations; I believe in the value of the minority; the world will be saved by the few."—ANDRÉ GIDE.

YOUTH AND PURPOSE

By Dorothy Smith

(Dorothy Smith is a past president of the Unitarian Young People's League. The above quotation, taken from a statement by André Gide, was used by her in a recent address to the U.Y.P.L. What follows, below, is taken from that address.)

WE ARE first and foremost young Unitarians, so we have a faith whose basis is freedom of thought. If we are true Unitarians, we strive to keep all the good kinds of freedom. We believe, too, that thought and reason are highly important and that it is for each of us to think his own thoughts rather than to accept the thought and ideas of others, ready made. We want to be young people who have high ideals and we believe that in our Unitarian churches and in our League branches we have the opportunity to strengthen and spread the ideals we hold and to develop our own personalities so that we do become the sort of vital, thinking, courageous young people, banded together in a strong and living, though a minority movement, in whom André Gide pins his faith.

Well perhaps we are on the right road. In our churches and in U.Y.P.L., we discuss principles which we find to be good and true; but so did the man who built his house upon the sand but when the rain descended and the wind blew and beat upon his house, it fell—and great was the fall thereof.

When Jesus used this parable, he knew what he was talking about. We think of his trade as that of a carpenter, a wood-worker, and we do not realise that in his day the carpenter was more the general village craftsman, the builder, joiner, wheelwright.

Jesus probably knew from experience in the trade, that a house can be built on sand, rock and other types of ground. Rock, he had discovered, was the best thing to build on, but nevertheless it has to be acknowledged that sand is by no means a bad foundation for a house which is in a sheltered position and which will not have to withstand storm and floods and whatever else the weather may bring.

So he didn't just mean that the man who built on the sand was hopeless and had given no thought whatever to the erection of his dwelling, but he pointed out that the man was taking a risk when he hoped the weather would be kind to him, and he suffered for it later.

It is like that with life, said Jesus. The people who build their houses of life upon the sand know and acknowledge most of the good principles of life-shaping, but they take the easier way, they have not taken into consideration the setbacks and rebuffs which may come along. It's no good hoping to build the very highest sort of life by merely discussing or agreeing with good principles. Principles are of no use to anybody unless they are expressed in the right kind of action.

There is a conflict between the desires and the resolves which we have as members of the U.Y.P.L. and the obstacles which we ourselves, through carelessness mostly, set in their way. Nowadays, it isn't the old stark lusts which beset us, not the vices which our forefathers were so distressed about—rather carelessness which is the sin of our generation: not active wrongdoing, nor wrong thinking, but simply failure to exert ourselves sufficiently to express our good principles in actions—especially when the actions are the tedious ones which require hard and continuous slogging.

We are too easily disheartened and put off by failure. But it is when we experience failure and disappointment that our ideals are put to the test. Do we really care enough about them to try again? And again and again if need be?

In our U.Y.P.L. branches and in our churches, we are presented with a splendid opportunity to carry out our ideals. People tell us sometimes that ideals like ours are out of date and have been proved vain because events have developed in another direction. There is still war and the rumour of war, it is difficult to see the divine in our fellow men, everything seems to be going against us, and seems to be getting worse instead of better.

But, if anything, I think it is the lack of application of ideals like ours that have caused the trouble; and we are poor idealists if we are going to cry off at the first sign of trouble.

As Unitarians, we have come to believe that all life has a meaning. That men and women, young people and children are given their lives for a purpose. Each of these age groups have a distinct contribution to make to the life of the world and each is in some way an instrument of the great and good Divine Purpose which runs through all created things.

It seems to me to be part of this Purpose that in our youth our ideals are strongest. I hope that they prove strong enough to last us well and carry us right through our lives. It is the men who still have ideals late in life who have lived well and will go on making a fitting contribution to the last. But in youth, I think it is true to say, our idealism is at its highest—for a purpose. If these ideals are to last us this life, they, like our bodies, must be set to work and tested and in use. Albert Schweitzer, in his book, *Memories of Childhood and Youth*, says, "The power of ideals is incalculable. We see no power in a drop of water. But let it get into a crack in the rock and be turned to ice, and it splits the rock; turned into steam and it drives the pistons of the most powerful engines. Something has happened to it which makes active and effective the power that is latent in it". "Grow into your ideals so that life can never rob you of them."

We are only half alive and not worthy of our youth if we do not try to have vision and enthusiasm. If we do not put our ideals to work wholeheartedly, not in a careless or half-hearted fashion; if we don't take up the challenge and join in the adventure which lies before us.

THE CRISIS IN THE CHURCH—AND US

By David Crick

WE DO not need to be told that the Unitarian Church is facing a crisis. Yet this crisis is not ours alone; every nonconformist church is facing the same difficulties and the same apathy as we face. There are churches all over the country where the congregation is composed almost entirely of old and (sometimes) middle-aged people, and as the old people pass away, the church simply becomes so much emptier. We must face the fact, too, that most of the churches with a good proportion of young people are those which are fortunate enough to have table tennis or billiards, or provide the kind of entertainment which appeals to the rising genera-

tion. That this is so is deplorable, and I wonder how many of the young people attracted to our own churches in this way know what Unitarianism is all about, or prove loyal to the church and enthusiastic in its service—though I have no doubt that some do. I am concerned rather with the churches which have no room for table tennis and, usually, no young people. As was pointed out recently in THE INQUIRER by the three students of U.C.M., we are competing with the cinema and other forms of entertainment, and a new social order.

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On the other hand, many of the young people who are brought up in one or other of the more orthodox Protestant churches, and who at one time were enthusiastic about their church, drift away—usually in their late 'teens. There must be many reasons, but I am sure it is not always because it is pleasanter to stay in bed on Sunday morning or to go to the cinema at night. One reason is surely this: young men and women come into contact with others, outside any church, who naturally hold a different point of view from their own immature ideas. They at first uphold their beliefs, but after a while they begin to see that some of the sentiments and dogmatic statements they have inherited are demonstrably false or improbable, they find that they get on quite well without them, and they often discover that older members of the church, to whom they once looked for guidance, are as full of human failings as others outside the church. Thus, not understanding the archaic language of their services, not accepting the church's dogmatic assertions and bereft of the faith (blind though it may have been) which they once subscribed to, they drift away from organised religion. Who can blame them?

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Just a few of these people happen to meet a Unitarian or go to a Unitarian church. Some of those who do find a body of people who, although they claim but little understanding of the mysteries of life and death, are honestly striving to relate their religious beliefs to their everyday lives. Whatever they discover, they are humble about their convictions and tolerant toward those who disagree with them. They do not pretend that they have never a moment's doubt, never a depressing or perplexing situation; they do not claim to have all knowledge or all faith; nor do they give each other nervous disorders by telling each other how vile are their natures, how unavailing their efforts unless blessed from on high.

But how many of our Unitarian churches give this impression to the outsider? How many have dispensed with ancient language, often unintelligible to most people to-day? How many have left behind dogmatic statements concerning that which is uncertain, and monotonously similar Services week by week? How many have Services at once intelligible and reverent, helpful and yet undogmatic? I do not think I am hoping for too much when I ask for such a Service, for I have attended many. Yet I have been to others, so freely sprinkled with meaningless catchphrases (for instance, whatever does "preaching Christ crucified" mean?) and so authoritarian that I wondered if I was in a Unitarian church at all. That sort of thing will not impress young people, or help them. They seek for a way of life, not for a creed or a book of rules. Their hopes and ideals are high but they look for leadership towards the expression of those ideals.

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The people I have been discussing still have an interest in religion even if that interest is negative or antagonistic. They know, deep down inside, that something is wrong. I believe we can help them to recover an adequate philosophy of life, and if we are to do so, I suggest that these things are necessary:

First, we must be less reticent about our religion. Why do we so often give way to the convention that it is impolite to talk about religion? If we believe something, surely we want to tell others about it! If we reject some commonly-held belief, why should we fear to say so? One would think we were ashamed of our views. Progress isn't made by bowing to the *status quo*.

Secondly, it should be no concern of ours to show how close we are to orthodoxy. If we were, what would be the point of staying outside? Those who reject the teaching of the Orthodox Church are not looking for the same thing, albeit with a different label, but for something different, more relevant and more vital. Above all let us emphasise the tolerance which should be ours as Unitarians.

Last, and most important, if our religion is worth having, it will affect our whole lives. By our example and enthusiasm we can show that what we have is good. Others may want to know, "What has that man got, that I haven't?"

The individual is important; the church would not exist without him. His contribution makes a church what it is, whether he be the minister or the youngest and newest member. Billiards and dancing classes may help to interest people in a church, but the people in the church are far more important. If we inside the churches were to be less reticent, if we talked more about our beliefs and practised what we preach, Unitarianism would no longer be unknown to most of our fellows; we should attract young men and women, and many a soul now with no aim or ideal in life above the material plane would be given a new sense of the joy of living for the good of all mankind.

FELLOWSHIP OF YOUTH

By David E. Clarke

THE Fellowship of Youth is intended for those who take a serious interest in the more important problems of life, no matter to what creed they belong. Our aims are to quicken the religious spirit, to contribute what we can to the solution of contemporary problems, and to work for the right relations between individuals, groups, and nations. While we are pledged to work with the Unitarian churches and other liberal religious bodies, we are not tied in our discussions by allegiance to any dogma.

Activities fall into two classes—internal or domestic, and external activities.

Internal Activities

The first domestic job is to clarify our ideas about religion, personal conduct, and social questions. These are all complex problems, and an adequate grasp of them demands thought, knowledge and experience. These we all need, and they are not acquired quickly or easily. By teaching, discussing our experience, and lay preaching, we transform the vague general ideas of our adolescence into active and clarified points of view. We find our tongues, and learn to know explicitly where we stand.

The F.O.Y. is a youth movement, if by "youth" we mean people in their twenties: hence new members are always coming in who in turn need to consider problems and gain experience. Thus such discussion is a perennial task. This self-training, a value to us as individuals, has moreover a great value to the Unitarian Church, which has a healthy dependence on active lay members.

Secondly, by holding various offices within the movement, members acquire skills in secretarial and committee work, finance management, leadership, organising, public speaking and teaching.

Thirdly, we have to develop the habit of "conscientious follow-through"—to learn the knack of making enthusiasm generated at conferences and general meetings produce fruit at remote points in time and space, when one is surrounded by the familiar commonplaces of daily life, involved in quite other interests.

Our last domestic task is to give thought to recruitment. New members do not come in by magic. We must see that the quality of our activities is such as to attract and interest the people we need, and that once interested they get the chance and incentive to learn for themselves what we have learnt.

These internal aims are realised through the following activities: (1) Social weekends at Flagg, fulfilling the Flagg Trust and maintaining the property. (2) The Annual Study Subject, with talks and discussions in branches and an annual report. (3) Writing for, editing, and producing the *Bulletin*. (4) Organising and taking part in the Easter Conference.

This is not the futile circularity of those who learn only in order to teach. Many old members who now occupy important positions in our society express gratitude for the things they learnt in F.O.Y.

External Activities

We have a number of external activities of considerable usefulness.

1. Youth and social work. This is at present almost wholly confined to Liverpool Branch with their work at the Rodney Club and the Mill Street Mission.

2. Helping the churches. Part of our help is with the Sunday school and social work but mostly with lay preaching. In Cambridge we are fortunate in having nearby churches dependent on lay preaching for their services and always helpful to young people preaching for the first time.

3. International work. In the last few years members of F.O.Y. have played a large part in the activities of the International Religious Fellowship and we have helped to further international understanding by facilitating visits here from people of other countries, especially Germany, and of English people to the Continent.

Throughout this year we are discussing the interpretation of our aims in practice. We might well give our attention to the future of the Unitarian churches. Though the young people of England, and the Continent too, are mostly non-religious, a new interest seems to be awakening, and young people with no religious background are wanting to learn something of religious teaching without the perplexing archaisms of orthodoxy. Thus the Unitarian churches have an important part to play, and we must see what we can do to stimulate the growth of youth movements in them. This is a difficult task when in many of our churches there are virtually no young people at all. These elderly congregations deplore the lack of young people, but—let us face it—the aging congregation without youth cannot help but grow hostile to youth, and develop an atmosphere which young people find oppressive. This is a distressing predicament, and these congregations are in need of assistance from young people who understand the problem and can help without offending. We must find how, if at all, we can give this help: perhaps by encouraging the formation of U.Y.P.L. and F.O.Y. branches in churches with a few young people; perhaps by closer attention to the content and circulation of our literature. We should discuss this matter in detail both among ourselves and with U.Y.P.L., the ministers, and the congregations, and follow up with some action.

YOUTH—OUR OPPORTUNITIES

By H. H. Cheetham

(Youth Organiser of the General Assembly)

IT IS to Youth that we look to sustain the continuity of our heritage and to enrich it by their vision and enthusiasm. André Gide is cheered by such knowledge since he believes that in every generation there is a responsible, alert and critical minority of young people who will catch the flaming torch of life from failing hands. That we have such young people in our churches and youth groups I have no doubt. The articles written in this number of THE INQUIRER by three leaders of our youth organisations reveal the thoughtfulness and drive of young people in the Unitarian Church. Indeed, it is my firm conviction, based on recent experiences during visits to our churches and youth groups, that there can be a renaissance of our movement provided we are prepared to encourage youth and give them the opportunity to translate their ideals and deepest aspirations into sincere worship and creative service within the framework of our religious communities. New groups are being formed in a number of churches where no young people existed a few years ago. Groups, where the emphasis was solely on recreational activities, have now a sense of high purpose and an earnest desire to understand the deep spiritual implications of an adventurous liberal religion. An increasing number of young people are undertaking the task of teaching in our Sunday Schools and are joining the ranks of our lay-preachers.

On the other hand, we still have too many young people without adequate leadership and encouragement. Some are irresponsible and apathetic. Irresponsibility, however, is not merely the characteristic of young people. There are those of the older generation who show their innate conservatism by their defeatism and their neglect of the opportunities presented by the awakening of youth in our own time. Others feel that they have done their duty when they have provided a room, table-tennis equipment and other recreational facilities. What our young people want is religion, and help to create a vital, dynamic Unitarianism in terms of contemporary thought and action. The three contributions to the "Voice of Youth" all stress the paramount need of a distinctive, adventurous faith to meet the challenge of life. The Religious Education and Youth Department of the General Assembly calls upon all churches to have confidence in Youth and to work out in co-operation with them a programme of devotional services, discussion groups and social activities, which will capture the imagination and loyalty of youth. My Department is prepared to assist by the publication of Youth Folders, the holding of Youth Rallies and the organising of Workshop Projects to fit young people for leadership and the understanding of our Unitarian faith.

At the recent Annual Meeting of the Unitarian Young People's League at Great Hucklow, it was my privilege to lead a Commission on the "Teen Agers" in our churches and schools. One of the most significant features of our Sunday School membership is that over a third of our scholars are in the thirteen plus group and could, within the space of the next few years, add considerable strength to our youth groups. These teen-agers show a very lively interest in Unitarianism and matters pertaining to the fundamental questions of religion. They are critical in thought, love debating and are anxious to join in the larger life of the community. If by planning and forethought, we can retain the interest of these scholars in their teens during the next few years, we shall have rendered an incalculable service to youth and have added considerable strength to our Unitarian cause.

Instead of regarding the decline of some congregations bereft of youth as inevitable, we should be regarding the present situation as one of great opportunity given us by the fact that our schools have literally some thousands of teen-agers who are seeking for a faith to match their growing sense of idealism and enthusiasm. So important does the Religious Education and Youth Department regard this opportunity that I have been empowered to call together leaders from the U.Y.P.L. and F.O.Y. to consult with our representatives how best we can use this unparalleled chance. Every church committee should take similar action to stimulate the recruitment of young people into the church and their youth organisations.

A Unitarian church of average size congregation now sells 46 copies of "The Inquirer" each week. How many does your church sell?

The Department is also making great efforts to increase the quality and variety of balanced youth programmes in our churches so that we can retain and deepen the interest and loyalty of these young people already in our midst. Life attracts life. On November 17, at the Unitarian College, Manchester, we are inviting youth representatives from all our churches to take part in our experimental "Youth Workshop Project". Young ministers and youth leaders will lead practical sessions on "Drama in Religion", "Visual Aids for Discussion Groups", "Youth Singing" and other interesting subjects. The object of the "Workship Project" is to provide our young people with practical guidance and advice in the creation of varied, stimulating programmes for workshop, discussion and social service. In the meantime, Youth Rallies are being held in various parts of the country to discuss local problems and devise programmes for particular groups. Youth is on the march, so let us cast away our defeatism and our acceptance of the status quo.

Another significant feature, mentioned by one of the contributors, is the growing interest of young people outside the churches in religion freed from dogma and mental reservations. In recent months, I have been called upon to address groups of young people not attached to any particular church who were keenly interested to know about our faith and who were frankly surprised to know that Unitarianism offered them a religion with complete mental and spiritual freedom. This last winter a publicity campaign in Cambridge attracted a number of thoughtful undergraduates to our church. Such gains can be multiplied by similar efforts in every University town where we have a church. Unitarianism is a religion of youthfulness—our opportunities are great. Whether we reap the harvest of youth depends very largely upon inspiring and stimulating to action the young people already in our midst.

HAVE WE THE COURAGE AND THE IMAGINATION?

By Arthur Peacock

THE Society for the Study of Religions, which for many years has held public lectures on different aspects of religious life and thought, launched a new policy this month.

Instead of the usual public meeting, it sponsored jointly with the Union of Modern Free Churchmen, a panel discussion very much on the lines of that organised by the General Assembly at its recent annual meetings.

The theme was "Do sound morals depend on a belief in God"? It was discussed by an interesting team. In the chair was Canon Marcus Knight, of St. Paul's. He introduced us to Father Corbishley, S.J., a well known Catholic priest; to Rabbi Asher, of Streatham's Liberal Jewish Synagogue; to Rev. Glynmor John, one of the younger leaders in Liberal Congregationalism and Editor of the *Modern Free Churchman;* Dr. Scott Blair, a physicist of Reading University; G. W. N. Tyrrell, the well known past president of the Society for the study of Psychical Research, and Mr. Bradlaugh Bonner who courageously held aloft the banner of rationalism.

Each speaker was given ten minutes in which to put his viewpoint. From the Chairman's standpoint they were excellent speakers. They kept their eye on the clock, strictly observed his time limit, and refrained from criticising one another. The audience, in which there was a pleasing coterie of young people including some colonial students, listened attentively and produced a vigorous crop of questions.

It seemed to me that Father Corbishley never got really to grips with the subject. I would like to have seen some of the younger school of Ethical Humanists present. Men like H. J. Blackham or M. L. Burnet or women like Barbara Wootton or Virginia Fleming. They would have stimulated discussion, especially when Father Corbishley made the point that the moral life had been lived by many people who were not Christians, but qualified his remark by contending such people were believers without knowing it.

As it was, he was taken up on this point by Mr. Bradlaugh Bonner who is a thorough going Rationalist and who was equally affirmative in declaring that the good life had preceded the development of the great religions.

The Rev. Glynmor John was quick on his feet to challenge this. "Where", he asked, "was evidence for this?" He contended the sickness of our age was due to compartmentalism. It was impossible to separate man's ethical experience from ultimate reality. You could not separate the realm of morality from that of religion or *vice versa.*

Rabbi Asher proved an eloquent champion of the Liberal Jewish position. He showed with great clarity of argument how morality had evolved from the religious ideal. He thought there was an effective reply to the argument that many people lived the good life who were unbelievers. It was not that the conception of the good life existed apart from religion. It was that a great majority of people who rejected in these days all religious dogmas clung still to the religious ethic. Rabbi Asher made it very clear that in his view the conception of the good life held in the West had its roots deeply planted in the Hebraic —Christian tradition.

As was to be expected Father Corbishley reminded us of the influence on Christian teaching of both Aristotle and St. Thomas Aquinas, while both Dr. Scott Blair and Mr. G. W. Tyrrell each made valuable contributions, not only when making their respective personal interventions but also during the discussion on the written questions submitted by members of the audience.

As was the case with our own discussion on "The Witness of Liberal Christianity", there was no lack of questions. Some questions were addressed specifically to individual members of the team. Others were put to the team as a whole and in each case there were quick and informed replies. The composition of the team made it inevitable that the questions gained an affirmative answer but it must be said that Mr. Bonner put the non-religious view succinctly and well. The scientist and psychologist gained attentive hearing, too, indicating how interested people are to discover men like Dr. Scott Blair and Mr. G. W. Tyrrell coming down so emphatically on the side of religion.

The success of this venture may well encourage these two societies to sponsor further discussions on other themes of vital interest.

What I wondered as I came away was whether Unitarians might not adopt the technique of the panel discussion in our development work.

Each of us knows the difficulty of getting the outsider to our church services. We know too the serious interest in religious literature. Is it possible some of those who won't come to church but who are eagerly reading contemporary religious literature, would respond to meetings of this kind?

Might it not be worth while to take a good hall in London and other cities and try out experiments of this kind?

There are a crowd of questions which such meetings might discuss. In our ranks are men and women competent to handle them. Obviously, there is a public of seekers, ready with intelligent and thoughtful questions. Have we the imagination and courage to experiment?

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

MINISTERIAL STIPENDS

SIR,—Would not more consciences be pricked if the stipend received by each church's minister were recorded with the church's other details in the Year Book? It is done for the Church of England in Crockford's *Clerical Directory.* In the absence of figures most laymen imagine that ministers have no more to complain of than other professional workers.

Most laymen are mean towards their churches. One knows of poor families who sacrificed to give, and other families who regard a middle class standard of living as more sacred than the church. I challenge any layman to claim that he has increased his church expenditure in proportion to the compulsory increase in what he pays for other things.

Why are ministers the only professional workers who are delicate about their underpayment? Teachers aren't. How relevant is the experience of trade unions? Why the difference between the concern of the General Assembly and the fatalism of its constituent congregations? How many church officers or trustees would not caution a son against the ministry as his life's work? Yet why do outsiders regard parsons as being on a good thing?

Could not congregations at least ease their minister's lot if the services of individual members through their work, skill, business or other connections, were offered him so as to make his present stipend go as far as possible? Could not the treasurers systematically find out what individual church members can do and assure his minister that these will be glad to be called upon? Depending on a congregation's members' resources, could not some stipends be increased by payments in kind? How can such arrangements be made compatible with such ministerial dignity and independence as is feasible today?

What can young people of limited means do, in addition to giving their minister those other rewards that he looks to his congregation for?

Can we not devise means of raising cash that do not monopolise and monotonise the corporate life of a congregation, nor divert it so completely from self improvement and corporate action towards the very real world outside the church walls?—Yours, *J. R. Hodkinson.*

Unitarian Young People's League.

SCIENCE AND CHURCH ATTENDANCE

SIR,—I wonder why your Ilford correspondent is so hypnotised by the numbers which he finds attending the Roman and Anglican churches of his district. The general position of the Anglican Church throughout the country is in no way reflected in the attendances at the eighteen churches mentioned by him, and when one understands the reasons for the large attendances at the Roman churches one is not more impressed than by the sight of the thousands of people habitually attending the cinemas and supinely accepting whatever is offered to them out of the tin boxes shipped across the Atlantic from Hollywood. These passive multitudes, accepting a faith on the authority of a Church or priest or Bible, is surely not so impressive as a minority movement engaged in a fearless, world-wide search for truth, and winning its victories without ostentation.

I doubt very much whether any of our accredited ministers would seriously suggest that religion previous to the 16th century must be scrapped and a fresh religion founded. Our most constant plea is for a return through the ages which have witnessed the accumulation of a mass of dogma and creed which has obscured essential Christianity, to a rediscovery of what Matthew Arnold called "the secret of Jesus". and far a reframing of even the Reformation itself.

The reformer is never in the majority, and like Joan of Arc before the Roman Inquisition, our Free Religious Faith may make a poor show beside mitred popes and bishops, but it has the compensating joy of belonging to the Order of the Great Companions, the Heroes of Faith, who in other days were prepared to stand alone if they could promote human salvation from vice, error, ignorance and superstition.—Yours,

Hubert G. Woodford.

Glossop.

SIR,—Like Mr. Arthur Beecroft, I see large numbers of people each Sunday attending the Roman Catholic Church. In this "Cathedral City" there is only one parish church which attracts large congregations. The many others attract congregations about the size of the average Unitarian congregation.

I myself can find no "enjoyment" at any Church of England service—although whenever I attend it is in a spirit of uncritical reverence.

The services may be beautiful and dignified, but they are to me, dry bones from which the life and breath of spiritual reality and intellectual sincerity are almost wholly absent. I am not perturbed at the smallness of most Unitarian and other Liberal Christian congregations. I realise today that most "religious" people are also superstitious, and cannot worship God without the traditional and romantic trappings of myth, legend, dogma, creed and ritual. I realise also that to those large numbers of people to whom Christianity is intellectually discredited and who regard it as an amiable fairy tale, rational religion makes little or no appeal. Having turned away from orthodox religion they do not (as I once thought they would) turn to Unitarianism! But let it not be said that ours is a religion of dry bones.

Ours is a living, dynamic, wholly satisfying faith! As a Unitarian I have found God more truly and vividly than ever I did in Methodism or Anglicanism.—Yours, *H. W. Kemshall (Rev.).*
Lincoln.

"COMMENTARY ON A UNITARIAN CRITIC"

SIR,—The practical comments made by Madeline Edwards in her address published on June 2 are worthy of commendation. Attention to such details of behaviour would increase the reverence of our Services.

Then, however, I part company with the writer. During the whole of my twenty-six years in Unitarianism the cry has come for more and still more positive statements. Our origins were negative, freedom from creeds, freedom from the Trinity, etc. They are still the only continuing reasons for our separate existence. There have been many statements, from the five points to the findings of the Commission on doctrine. None of these can provide us with dynamic power to make the world want what we believe it needs, i.e., our attitude. One element, at least, in our attitude prevents us from striving to convert the world, our tolerance, our acceptance of the fact that there is truth in all religions. We cannot have it both ways. A positive *attitude* we should have, but a positive *statement* would not return us to that fire that we need. General Assembly resolutions are an indication of the danger of statements.

Did the common people love Jesus? Is it not possible that while there were cures to be seen, while there was the chance of some fireworks with the scribes, and while there were some loaves and fishes to be had, the crowds came and applauded. But when the gospel became a power fraught with danger if followed up, when it became clear that Jesus really meant to go through with it to the bitter end, then the crowds melted away, and with them even the disciples. These common people howled for his blood, as they are still ready to do when any teacher proposes to turn their lives upside down. Perhaps a New Testament scholar can enlighten us on this point.

The Resurrection was and is the centre of the faith of the "Christian" faith. You can reinterpret it, do what you like with it, but most Unitarians do not believe in the Resurrection on which the Church was founded and which is still preached from most orthodox pulpits. How then can one attach supreme importance to that in which one does not believe?

The paragraph concerning "seeking first the Kingdom of God", disparaging good works, and yet finding God in the "stillness and silence of our own hearts", contains a truth but is used quite falsely. If the Kingdom of God has anything at all to do with this world, you cannot build it without good works, committees, discussion, and some kind of organised social life.—*Yours.* *J. Keir Murren.*
Liverpool.

SIR,—I suggest, that one of Madeline Edwards' statements is facile, and superficial.

"Chatter before and even during the Service" may not be the crime she believes it to be. If, as I believe, the church is our second home, it is above all the place where we are ourselves, and feel no sense of constraint. I find over and over again, as the service proceeds, a living silence which is the mark of true worship. The very structure of many of our chapels and meeting houses makes for a homely atmosphere, which can be completely reverent, in spite of whispered inquiries for somebody's rheumatism, or other ill, followed by an audible remedy.

I have the deepest admiration for our congregations. Unitarians are shy of revealing the things by which they live, yet I am convinced the spirit of prayer is never absent from these small groups of people, who come together Sunday after Sunday. "Spiritual starvation and its corollary muddled thinking", is no doubt true of us all, but I am very sure, a very genuine seeking for the best things is true of all our congregations.—Yours, *M. Constance Harris.*
Friar Gate, Derby.

AN ADDRESS YOU MAY WANT

SIR,—In THE INQUIRER of May 26 you were able to include a notice of our Marple Appeal Fund, but this carried no address.

The purchase of church premises is a serious undertaking for our small group and we are most grateful for the assistance and encouragement of other interested congregations and individuals.

Donations should be sent to me as Appeal Treasurer at "Arnside", Mellor, near Stockport.—Yours, *J. D. R. Beard.*

NEW APPOINTMENT FOR NEWCASTLE

THE REV. CYRIL DAVIES, Minister of Lewin's Mead Meeting, Bristol, has accepted a unanimous invitation from the Church of the Divine Unity, Newcastle, and will commence his ministry on Oct. 1.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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A UNITED SERVICE

A CONGREGATION of nearly five hundred assembled in Bank Street Chapel, Bolton, on Wednesday evening, May 30, to hear the Rev. Lawrence Redfern, preach on "The Contribution of Unitarianism to the English Way of Life". The occasion was a United Service organised by the Bolton Unitarian churches, with the support of neighbouring congregations, and attended also by many strangers. For each evening throughout the week the local Council of Christian Congregations had arranged a series of special services and public meetings to celebrate the Festival of Britain and the United Service at Bank Street comprised the Unitarian part in the programme.

A united choir, trained by Miss B. Vickers, L.R.A.M., sang the anthem, *Lord of the worlds above* by West, and concluded the service with Handel's *Hallelujah Chorus.* No less marked by its own particular beauty and depth of feeling was the congregational singing of the hymns *All people that on earth do dwell,* Blake's *Jerusalem* and *These things shall be.* Critics of Unitarian worship and preaching would have found all their customary charges refuted by the joyous and zealous fervour which pervaded the entire service.

With eloquence and forcefulness the Rev. Lawrence Redfern preached his sermon in the course of which he said that it was right and proper that the Unitarian churches of Bolton should play their part in this commendable effort to demonstrate the relation between Christian idealism and National greatness. It was an enterprise that was congenial to our spirit and traditions, for over the portals of our churches was inscribed in letters of flame—"Faith without works is dead".

In an old familiar statement of our Faith, a little out-moded now in some respects, there was one clause which was perhaps never so significant—"Salvation by character". The way of salvation in individual and national life was by character. It was not lack of organisation or ignorance of truth that was holding back the kingdom. It was the lack of character and will to obey the truth we already know. It was not so much the initiation of new schemes but a consecration to old principles that was the fundamental need of the time. Without this, all our plans for a new society would be shattered on the infidelities of character and all our well-intentioned schemes would perish in rotten glories.

This was the immediate and urgent task. It was no doubt a bad thing if we could not see the wood for the trees. But it was no less bad if we could not see the trees for the wood: if we neglected the nearer duties for the remoter obligations. Amid the moral turmoil and confusion of the time, it was our immediate task to demonstrate to the world the moral strength and sap of the British people.

Buxton.—Sunday, May 20, was an important day in the annals of Hartington Road Church, Buxton, when the Rev. John Kielty, Secretary of the General Assembly, accepted 12 young people into the Junior Membership of the Church at an impressive and moving Dedication Service.

A large congregation filled the Church for this important occasion. Mr. Kielty also gave the address at Morning Service, and held the attention of adults and children alike.

Blackpool: North Shore.—As a result of a recent two-day's bazaar the sum of £201 10s. 0d. was raised for church funds.

Doncaster.—May has been a record month for Sunday School activities. On Sunday evening, May 6, the May Queen, Gwyneth Axe, was very graciously crowned by the Mayor-elect, Alderman Mrs. R. Hodson. Garbed in a dress of spotted white organdie muslin with her royal blue velvet train and royal blue velvet and gilt crown, Gwyneth shouldered her new responsibilities with regal dignity. The Lessons were read by scholars and the minister, who conducted the service, in presenting, on behalf of the Sunday School, a copy of the *Golden Treasury of the Bible* to Edna Wraith, the retiring queen, thanked her for her leadership in the school and expressed the hope that she would continue to serve.

The Sunday School Anniversary Services, on May 27, were conducted by the Rev. Dr. R. Gray-Smith, of Hingham, Mass., U.S.A., assisted by the Rev. G. W. Parkinson.

CALENDAR

SUNDAY, JUNE 10th, 1951

ABERDEEN, Un. Church, Skene St., 11 and 6, Rev. GORDON BENNETT.
ABERGAVENNY, New Street Meeting House, 11, Rev. D. JACOB DAVIES.
ACCRINGTON, Un. Chapel, Knowsley Rd., 11 and 3, Rev. B. GILL.
ACKNELL. (See Lytham St. Annes.)
ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. MATHER.
ALTRINCHAM, Dunham Road Chapel, 11, Rev. A. W. VALLANCE, 6.30, Miss KATHLEEN TOOTELL, Women's Week-end Service.
BATH, Trim St. Chapel, Unitarian, 11 and 6.30, Rev. H. D. WILDE.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. ARMOUR.
BELFAST, First Church, Rosemary St., 11.30 and 7, Rev. R. NICHOL CROSS.
BIDDULPH GRANGE (nr. Sevenoaks), Unitarian Ch., 11, Mr. C. S. DEACON.

BILLINGSHURST, Free Church, South Street, 11.15, Rev. J. MARTIN HALL.
BIRKENHEAD, Un. Ch., Bessborough Rd., 6.30, Dr. H. McLACHLAN.
BIRMINGHAM, Ch. of Messiah, Broad St., 11 and 6.30, Dr. A. D. HURN.
BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Mr. R. D. WOODALL.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Mr. E. A. WEST.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Rev. ARTHUR WHITTAKER.
BOLTON, Bank St., 10.30 and 6.30, Rev. J. GORDON DAVIES.
BOLTON, Halliwell Rd., Free Ch., 10.45 and 6.30, Supply.
BOLTON, Unity Church, Deane Rd., 10.30 and 6.30, Rev. I. L. TOSELAND.
BOSTON (Lincs), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
BOURNEMOUTH, Un. Ch., West Hill Rd., 11, Rev. L. REDFERN.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK.
BRIDGWATER, Christ Ch., Dampiet St., 11, Junior Church, 6.30, Supply.
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES.
BRIGHTON, Christ Ch., Unitarian, New Road, 11 and 6.30, ——.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. J. H. CORAM DAVIES.
BRISTOL, Oakfield Rd., Clifton, 11, Rev. J. H. CORAM DAVIES, 6.30, Mr. R. C. THOMAS.
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL-WAREING.
BURY, Chesham Unitarian Church, 10.15, Children's Service, 6.30, Rev. SCOTT L. JOHNSTON.
BURY, Bank St., 11 and 6.30, Rev. F. M. RYDE.

CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. STEWART CARTER.
CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. ERIC PUTIN.
CARLISLE, Unitarian Church, Lorne St., 2.15, Sunday School, 6.30, Rev. W. J. CARTER.
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Rev. WILL HAYES.
CHESTERFIELD, Elder Yard Ch., 10.45 and 6.30, Rev. E. STANLEY PETERS.
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Supply.
COSELEY, Staffs, Old Meeting House, Old Meeting Rd., 11, Junior Church, 6.30, Rev. P. C. WHITEMAN.
CREWE, Free Christian Church, Beech St., 6.30, Supply.
CREWKERNE, Un. Ch., Hermitage St., 11 and 6.30, Rev. F. TERRY.
CROYDON, Free Christian Ch., Wellesley Rd., 11 only, Rev. J. P. CHALK.

DEAN ROW, 10.45, Rev. E. E. WRIGLEY. STYAL, 6.30, Rev. E. E. WRIGLEY.
DENTON, Wilton Street Chapel, 11 and 6.30, Rev. JOHN GILL.
DERBY, Friar Gate Unitarian Chapel, 11 and 6.30, Rev. M. CONSTANCE HARRIS.
DITCHLING, Old Meeting House, 10.45, No Service.
DONCASTER, Free Christian Ch., Hall Gate, 11 and 6.30, Mr. GEORGE HARRISON.
DOVER, Adrian Street Un. Ch., 6.30, Rev. ETHEL KAY.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. CHARLES EASTON.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE.

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER.

GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH.
GLASGOW, St. Vincent Street, Un. Ch., 11, Rev. ALEXANDER REID.
GUILDFORD, Ward Street Church, 11.15, Mr. W. SPOONER.

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Dr. ALFRED HALL.
HALIFAX, Northgate End, 10.45 and 6.30, Rev. W. H. PAYNE.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. DENBIGH HILTON.
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. C. BARTLETT.
HORSHAM, Worthing Road, 6.30, Rev. J. MARTEN HALL.
HORWICH, Unitarian Free Church, 6.30, Supply.
HUDDERSFIELD, Fitzwilliam St., 6.30, Rev. DUDLEY RICHARDS.
HULL, Park St. Ch. (Un.), 6.30, Rev. RALPH RICHARDSON.

IPSWICH, Friars Street, 11; BURY ST. EDMUNDS, Churchgate St., 6.30, Rev. W. HAWORTH.

KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MOSSOP.

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, 10.45 and 6.30, Dr. R. W. WILDE.
LEICESTER, Narborough Rd., 11, Junior Ch., 6.30, ——.
LEICESTER, The Great Meeting, East Bond St., 11 and 6.30, Rev. LEONARD MASON.
LETCHWORTH, Vassanta Hall, Gernon Walk, 11, Rev. R. W. SORENSEN.
LEWES, Westgate Chapel, 11, Dr. H. W. STEPHENSON.
LINCOLN, High St., Unitarian Church, 6.30, Rev. H. W. KENDALL.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. L. A. GARRARD.
LIVERPOOL, Bootle Free Church, 6.30, Mr. S. KNIGHT.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KERR MURREN.
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART.
LIVERPOOL, Hamilton Rd., Everton, 6.30, Rev. BRIAN GOLLAND.
LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. E. SHERWELL PRICE.
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG.
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. A. J. LONG.
LONDON, Brixton, Effra Rd., 11, Rev. E. G. LEE.
LONDON, Essex Church, Palace Gardens Terrace, W.8, 11 and 6.30, Rev. JOHN C. BELLAMY.
LONDON, Forest Gate, Upton Lane, 6.30, Rev. A. PEACOCK.
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. W. H. CORDELL.
LONDON, Hampstead, Rosslyn, Hill, 11, Rev. JOHN KIELTY.
LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GRIEVE.
LONDON, Ilford High Rd., 6.30, Rev. G. J. G. GRIEVE.
LONDON, Islington, Un. Ch., Upper St., Preston Hall, 7, Rev. A. V. FOX.
LONDON, Kilburn, Unitarian Chr. Ch., Quex Road, 11, Rev. A. V. FOX.
LONDON, Lewisham, Un. Ch., High St., 11, Dr. MORTIMER ROWE.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Rev. G. E. HALE.
LONDON, Mansford St. Chapel, Bethnal Green, 6.30, Rev. J. W. DUMBLE.
LONDON, Richmond Free Ch., Ormond Road, 11, Rev. G. E. HALE.
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. C. NEWTON.
LONDON, Theistic Ch., 28 Bell Street, Edgware Road, 11, Mr. A. STEPHEN NOEL.
LONDON, Wandsworth, Un. Ch., East Hill, 11, Rev. A. PEACOCK.
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. E. O. JENKINS (June 17th).
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. F. HANKINSON.
LONDON, Woolwich, Dallin Road, S.E., 11.15, School, 6.30, Supply.
LOUGHBOROUGH, Victoria St., 6.30, Supply.
LYTHAM ST. ANNES (ANSDELL), Unitarian Church, Channing Rd., 11 and 6.30, Rev. HERBERT CRABTREE.

MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Supply.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. KENWORTHY.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.15 and 6.30, Rev. J. PIPKIN.
MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTIER.
MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Rev. D. T. EVANS.
MANCHESTER, Pendleton Un., Cross Lane, 6.30, Rev. HARRY ROYDS.
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. J. WILLIAM DYER.
MANCHESTER, Renshaw St. Mission, 6.30, Rev. A. J. HEALE.
MANCHESTER, Stand Ch., Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE.
MANCHESTER, Wilbraham Rd., Chorlton-cum-Hardy, 6.30, Mr. A. K. ROSS.
MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Mr. J. S. HALLAM.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWINN.
MARPLE, Calver Institute, 3, each Sunday.
MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLESBROUGH, Christ Ch., Unitarian, Corporation Rd., 6.15, Rev. A. E. MOBBS.
MIDDLETON, Old Road Chapel, 6.30, Rev. JOHN EVANS.
MORECAMBE (see Lancaster).
MORETONHAMPSTEAD, 3, NEWTON ABBOT, 6.30, Rev. C. G. TOONE.
MOSSLEY, Christian Church, Stamford Rd., 10.45 and 6, Mr. EDRIC SHAW.

NANTWICH, Old Chapel, 6, Supply.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. HERBERT BARNES.
NEWPORT, I.o.W., Un. Ch., High St., 11 and 6.30, Rev. F. MUNFORD.
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY.
NOTTINGHAM, High Pavement Chapel, 10.45, and 6.30, Rev. GORDON BOLAM.

OLDBURY, Unitarian Church, Birmingham St., 11, Children's Service, 6.30, Rev. HAROLD A. GORE.
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL.
OXFORD, Manchester College Chapel, 11.30, Dr. H. J. MCLACHLAN.

PADIHAM, Nazareth Unitarian Ch., Knight's Hill, 10.30 and 6, Rev. W. HILL WAREING.
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KERSLEY.
POOLE, Unitarian Church, Hill St., 11.15, Junior Church, 6.30, Rev. ERNEST PENN.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES.
PRESTON, Unitarian Chapel, Church St., 6.30, Rev. ALUN WILLIAMS.

RINGWOOD, Hants, The Meeting House, 6.30, Rev. LAWRENCE REDFERN.
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. WILLIAM MILLAR.
ROCHDALE, Blackwater St., 10.30 and 6. Student U.C.M.

SALE, Atkinson Rd., 11, Rev. J. WILLIAM DYER.
SCARBOROUGH, Un. Ch., Westborough, 10.30 and 6.30, Rev. W. T. WILKINS.
SHEFFIELD, Unity Church, Crookesmoor Rd., 11 and 6.30, Rev. E. D. DAVIES, (Sunday School Anniversary.)
SHEFFIELD, Fulwood Old Chapel, 11 and 6.30, Dr. P. N. TINDALL.
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MORRIS.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY.
SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. F. D. JONES.
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Mrs. W. A. CHRISTY (Women's League Service).
SOUTHEND-ON-SEA, Dunlcy Rd., 11, Children's Ch., 6.30, Rev. E. G. GREEN.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. A. H. BERTLES.
STALYBRIDGE, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. EVANS.
ST. HELENS, Corporation St., 6.30, Rev. DUNCAN STEWART.
STOCKPORT, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Rev. IRVIN HODSON.
STOCKTON-ON-TEES, Wellington St., 6.30, Rev. A. J. MARTIN.

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(*Linacre Professor of Zoology and Comparative Anatomy, Oxford.*)

Essex Hall Lecture, 1951

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STOURBRIDGE, Presbyterian Un. Chapel, 11 and 6.30, Rev. ROSALIND LEE.
SWANSEA, Pennard, Free Christian Meeting House, 11, Rev. BASIL VINEY.
SWANSEA, Unitarian Ch., High St., 6.30, Rev. BASIL VINEY.
SWINTON, Swinton Hall Rd., 10.45 and 6.30, Mr. RONALD MCGRAW.
TAVISTOCK, The Abbey Chapel, 3.15, Rev. E. H. KIRKLEY.
TENTERDEN, Old Meeting House, Ashford Rd., 6.30, Rev. G. KIRKEL.
TORMORDEN, Unitarian Church, 10.45 and 6, Rev. MAURICE JOHNSON.
TORQUAY, Unity Ch., Montpellier Rd., 6.30, Rev. C. W. TOWNSEND.
TROWBRIDGE, Conigre Unitarian Ch., 11 and 6, Rev. A. F. O. THOMAS.
WALLASEY, Memorial Church, Manor Rd., 11 and 6.30, Rev. EDGAR W. HILL.
WARRINGTON, Cairo St., 10.30 and 6.30, Rev. E. W. DEAKIN.
WARWICK, High Street Church, 3, Rev. T. J. JONES.
WATFORD, Friends House, Derby Rd., (by permission) 7.30, Last Sunday in the month.
WEST BROMWICH, Lodge Road, 6.30, Mr. L. PHILLIPS.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. D. WILLIAMS.
WHITBY, Flowergate Chapel, 6, Mr. TOMLINSON.
YORK, St. Saviourgate Chapel, 6.30, Rev. G. S. WOODS.

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, the N.U.F., 14, Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Un. Christian Church, Wakefield St., 11 and 7, Rev. COLIN GREEN.
MELBOURNE, Unitarian Church, Cathedral Place, C. 2, 7.30, Rev. V. JAMES. Monthly service at 4.
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Rev. J. R. TOZER. Manse Telephone LX 5321.

THE UNITARIAN COLLEGE MANCHESTER

£10,000 CENTENARY APPEAL FUND

"Half-Time" Target for June 30, 1951: £5,000

Received by May 15, 1951	£3,700
Received May 16-31, 1951	150
Received by May 31, 1951	£3,850
Still needed, to reach "half-time" target	£1,150

Please send a gift before June 30 and help us to get half-way by "half-time"

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A. K. ROSS, *Appeal Treasurer.*

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DEATHS

IRVING.—On May 30 at Plymouth after long illness, Mrs. E. J. Irving, dearly-loved wife of Sutton Bell and mother of Mrs. D. I. Kersley, formerly of Woolwich and Burnley.

HART, BRIAN JOSEF, aged 5 years, dearly loved little son of Mr. and Mrs. Donald A. Hart, of 1 Beaulieu Gardens, Winchmore Hill, N.21, and grandson of Mrs. E. Hart, of Leytonstone Unitarian Church. May 31, 1951.

THEW.—May 27, after an operation, Henry Arthur (Robin), of Newlands, Blundellsands, very dear husband of Cecily Thew and father of Henry Thew and Marian Campin.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke St. West, and Simpson St., 11, Rev. ANGUS CAMERON.
TORONTO, First Un. Ch., 175 St. Clair Avenue West, 11, Rev. W. P. JEMMETT.
VANCOUVER, B. C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. HODGKINS.
WINNIPEG, First Federated Church, Sargent and Banning, 11, English, 7, Icelandic, Rev. P. M. PETURSSON.

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Rd., 11 and 7, Rev. E. H. MORRIS.
WELLINGTON, Unitarian Free Church, Tindall's Buildings, 100 Lambton Quay, Supply.

SOUTH AFRICA

CAPE TOWN, Hout St., 11, Sunday School, 7 o'clock Service, Rev. MAGNUS C. RATTER.

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